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# SERMON

Preached on the 8<sup>th</sup> of January, at St. Nicholas  
Church in Northampton.

Showing that Jesus Christ is our only Mediator of  
Redemption, and of Intercession in exclusion of  
Justification by the works of the Law, or of such  
of Invoking of, or Praying to Saints, and  
Angels, made evident &c.

In whom we have redemption through his blood, the for-  
giveness of sins, according to the riches of his grace.  
And if any man will, he shall have an abundance of the Father.  
- John 1. 7. and 1. 9. and 1. 12.

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**JOHN** *Ornatissimo* **LEMO FOSTER,**  
 Armigero de **BALMBROTHGH**  
 in Comitatu **NORTHUMBRIÆ**  
 patrono suo multis nominibus co-  
 londissimo.

*Thomas Davison,*  
 Presbyter Ecclesiæ Anglicanæ.

**Præceconiunculam, qualiscunq;**  
**est Gratitudeis & observantiæ suæ**  
**refferam omni qua par est humi-**  
**litate.**



**Libens Meritoq;**

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**D. D. C. Q.**

with

with fix'd (unalterable) resolutions to stand firm to the same, he exhorts them in my Text, *viz.* To hold fast the profession of their Faith without wavering, &c. For the better understanding of the Text I shall speak to four things.

1. Shew what that Faith is, which was profess'd in our Apostles time; and the Reasons of the Appropriation thereof, *Our Faith.*

2. Shew the necessity of holding fast the profession of the same.

3. Shew the manner of so doing, *viz.* without wavering.

4. The ground, or Reason of all; *For he is faithfull, &c.*

But First, as to the Faith profess'd by our Apostle, and the first Christians, I shall confine my self to the Articles thereof specified in this Chapter, such as are in particular mentioned, and vehemently press'd by the Apostle to be profess'd.

First, As that the Remission of Sins is only to be purchased, & procur'd by the blood of Jesus: This Name imports no less as the Angel declares to *Joseph.* The shedding of that of Beasts in the Legall Sacrifices, (as is declar'd *v.* 1. of this Chapter) was but the shadow of the significancy, and substantialness of this. The Reeking, and Steaming goar of Bulls and Goats could not stench the justly enrag'd Flames of Divine Fury, could not make the Sacrificers

b St. Mat.  
1:21. Thou  
shalt call  
his name  
Jesus, for  
he shall  
save his  
people from  
their sins.



crificers of them perfect. Nay, our Apostle asserts that it was impossible that the blood of Bulls, and Goats should take away sins, *v. 4.* They could not expiate for, but did rather expose the mischievous nature thereof; In that the harmless Beasts must suffer for their Owners faults (tho without any Imputation to Divine Justice) *Cursed be the ground and what c groweth on it for thy sake, was* <sup>*c Gen. 3. 17.*</sup> *Adams* doom for his transgression; Gold and Silver pass but as dross; not for valuable mettle, or currant Coin in the purchase of our Redemption: They cannot procure Indulgences, Remission of Punishment due for sin, either in this or in the other state *d* at his hand *who respecteth no persons*, much <sup>*d Acts 10. 32.*</sup> less regardeth their Patrimony to be brib'd by it. <sup>*Rom. 2. 11.*</sup> Much less can such corruptible things (as Gold, and Silver) free us from the guilt of sin; 'tis only shedding of Christs precious blood that effectually doth it, as *St. Peter* declares, *e* Nor can Rivers of <sup>*e 1 St. Pet. 1. 19.*</sup> Oile ( being poured out like the Box of Spikenard in, with a charitable Intention ) make a Chrisin, or extream Uncion so effectual as to heal, or cure sick souls, to save alive those that are perishing in their sins *f* Nor can the offering up of <sup>*f Mic. 6. 6.*</sup> Calves of a years old atone for the sins of prodigalls, as the Prophet declares: Nor the slaughtering of a 1000 Rams, for those of their Owners. Nay in the Prophet *Isaiahs* Judgment *g* embrac'd, <sup>*g Isaiah 53.*</sup> and

b 1 S. Pet.  
2. 24.  
† King. 18.  
28

and profest by S. Peter, *h* tho like † Baals Priests, or Cordeliers we should cut, slash, and whip our selves untill the blood come, not out of an abhorring of our flesh ( for no man ever hated his own flesh ) but of its own filthiness ; yet its only by Christs stripes that we are healed : Tho' the holy Angels are mighty in power ; yet they are not Almighty to save us : For it is only the Angell of Gods presence \* ( which Christ is ) and not the Angels in Gods presence ( as *Isaiah* declares ) that redeemed us : And if we should sacrifice the first born ( our best beloved fruit of our body ) yet in *Micahs* opinion, it could not satisfy for the sin of the soul, *k* tis only the death of the first born of the Blessed Virgin of the Lamb of God slain in Heavens Decrees, and purposes from the beginning, that taketh away the sins of the world : / It was only Christs suffering on the Cross, the shedding of his precious blood thereon, that gave full satisfaction to Divine Justice, that became the Ransom of our Redemption, his own expiring dying word *m* *it is finished* doth unquestionably confirm the Truth of it. So that as neither our Fastings, Abstinence, our workes of Charity or piety ; the Ability of our, or best performances, can merit that, of which they are but the product ( according to the Doctrine of our Church, † conformable to St.

*Clement*s

\* *Isaiah*. 6.  
Aos 14  
2037674

† *Mic. 6.*  
6.

IS. *Jah. 1.*  
29

m S. John  
19. 30.  
S. Mat.  
26.

† See Am.  
11. 12.

\* *Clements* and to *St. Pauls Ph: 2. 8 : viz.* Grace ; \* *Οὐδὲ*  
 by which we are saved : so neither can they contri- *διὰ τὰς*  
 bute to that compleat satisfaction, which Christ *ἡμετέρας*  
 paid to the Justice of God on the Cross : In whom *σοφίας ἡ*  
 only we have Redemption through his blood, the *ἐνστασίας*  
 Remission of sins, and that according to the Riches *ἡ ἐργων*  
 (which excludes our best works as poor as Mites) *ἢ κατὰ*  
 of his Grace : And therefore to Rely on our best *πλομυθὰ*  
 performances as meritorious, is to lean on *ἐν ἐσθλῇ*  
*Ægyptian Reeds*, which at once will fail, and wound us : *καρδίᾳ*  
 which like Apples of *Sodom* may have a specious *ἡμῶν διὰ*  
 and fair shew, but to the Taste prove as Ashes to *τῆς πικ-*  
 edge ; and grate the Teeth, not to satisfy the Ap- *ρῆς δι' ἡς*  
 petite of such as hunger after Righteousness : *πᾶν*  
 Christs body broken on the Cross ; ( of which his *τοὺς ἀπ'*  
 breaking, and distributing of Bread at his Institu- *αἰῶνος ὁ*  
 tion of the Holy *Eucharist* was *Symbolicall* ) can *πᾶν*  
 only do it : so that we need not now look on Jew- *τοῦ Θεοῦ*  
 ish, or Christian Altars ( or Tables ) for a propi- *ἰδὲν αἰν-*  
 riatory Sacrifice, but on both, for what the Re- *σιν.*  
 membrance of may be grievous to us, *viz.* our *Clem. Epist*  
 Iniquities which cause harmless Beasts to bleed on *ad Corinth.*  
 Altars, and the Innocent Jesus to suffer on the *12.*  
 Cross. And tho' on our holy Tables there is re- 73.  
 newed to us, what may allay our sorrow, may fill  
 us with joy *viz.* That Christ our Christian Sa-  
 crifice is to testify how dearly he lov'd us ; spared  
 not the shedding of his immaculate, unsported  
 blood

blood for us : what is done there by us, being in Remembrance only ( according to the words of his Institution : *St. Luke. 22. 19. Related by St. Paul. Cor : 11. 23, 24.* ) of his death : yet our frequent reiterating thereof, as oft as we communicate at the Holy Table, doth not afresh crucifie the Lord of Glory ; or by any distrust ( that his being but once offered up upon the Cross ) expose him ( as the contrary Doctrine doth ) to open shame, But our frequent communicating declareth that it is our unshaken belief of what *St. Paul*, and his Fellow Christians professed *viz.* That as Christ dyed but once, so death and Divine Justice for satisfaction, have no more dominion over him, *Rom. 6, 9.* For as this Apostle declares *ver. 12.* of this Chapter. *After he offered one Sacrifice for sin for ever sat down at the right hand of God.* To which our Churches *sursum Corda*, Lift up your hearts doth allude in her communion service to which she hath a special Regard, so that Christs Body, which is now in Heaven cannot be brought again upon our Altars. Thus forgiveness of sins only to be obtained by the shedding of Christs blood was one main Article of *St. Pauls* and his contemporary brother christians Faith, and belief, but.

2. That Christ is our only Mediatour of Intercession: which necessarily follows from his being our Mediator of Redemption : But since the purity of

of Angels confirm'd in Glory, and the perfections with which the Saints in Heaven are now invested as a gratuitous Reward for their sufferings here on earth may set them up as Competitors with Christ in the Mediatory Office of Intercession, I shall endeavour (without diminishing that Grace which hath confirm'd the one, and hath exalted the other to a state of Bliss) make it plainly appear, that 'tis only Christs Prerogative, and peculiar, according to the Doctrine of our Apostles, who tells us <sup>n<sup>n</sup> Heb. 4</sup> Heb: 4. 14. *That Christ our High Priest is now<sup>14</sup> passed into Heaven.* where like the High Priest in the Holiest of Holies (a Representation thereof) in Solomons Temple) he offereth up the prayers of his people; where he ever liveth to make Intercession <sup>o</sup> and to appear in the presence of God <sup>Heb. 7.</sup> for us <sup>p</sup> In the 21. verse of this Chapter. he is said <sup>25.</sup> to be the High Priest over Gods house <sup>p Heb. 9.</sup> viz. his <sup>24.</sup> Church whose principall employ now in Heaven is to prefer the spirituall Addresses of his people to God the Father, whose peculiar it is (as you have heard out of this place, from *Psal: 65: 2. v*) \* *to be the only Hearer of prayer.* Now there are <sup>\* O thou that hearest prayers unto the flesh come,</sup> four things which compleat a Mediatour of Intercession.

1. He must perfectly know the state, and condition of of all those that zealously call upon him, sincerely supplicate him.

2. He must be most tenderly, and compassionately affected towards them.

3. He must be one in the Highest favour with God the Father.

4. And Lastly, he must have of his own whereof to plead in behalf of his humble Supplicants.

*I begin with the first,* 1. He must have a perfect knowledge of the state and condition of those that make their Addresses to him, otherwise he could neither know what to request for them, being ignorant of their wants, nor they how to supplicate him since he did not know them, which is the Reason given by the Prophet *q* why the People of *Israel* did not pray unto *Abraham*, and *Isaac*, ( to two eminent Saints ) but only unto God the hearer of Prayers : Now whether we consider *Christ* as to his *Humane*, or, as to his *Divine Nature*, we shall find him most eminently, and that solely qualified for the Office and most sufficiently furnished with knowledg as perfectly to understand the wants, and necessitys of his supplicants ; As to his humane

7 Heb. 4 Nature tho' he assumed its Infirmitie's *r* yet he did not its sinfulness : so that sin had not the destructive effect, or Influence on it as it had on all of

lapsed fallen *Adams* posterity ; It being form'd in the Blessed Virgins womb, pure, perfect, and holy *s* there are pregnant Reasons, why it was, or should be so : not only in that the Holy Ghost did

*q* *Israh.*  
63, 16.

7 Heb. 4  
15.

*S. Luk.*  
1. 35.



did form and mould it, and that Christ being the Antitype to the first *Adam*, was to be indued with perfections equall to his, whose knowledge was so perceptive and penetrating that *Adam* gave names significant, and expressive of the very natures of things, but also on the account that it was to be the Modell of that perfection to which ours should be advanc'd in the other state, when and where our vile bodies shall be made like unto his glorious body : ( which includes also the advance of the perfections of our soules ) as St. Paul <sup>r Phl. 3. 21.</sup> declares. And that it was to be united to the Divine nature here on earth ; which was sufficiently evident whilst Christ was here below, his replies to the subtil objections of his Learned Adversaries, were so pat. and pertinent, so strong and convincing, that he forc'd them publickly to confess, and own that never man spake like unto him v <sup>v S. Joh. 7 46.</sup> Nay the very thoughts of those, with whom he did converse were not altogether unknown to him. The *Samaritan* womans come see the man, who hath told me all that I have done, w confirms it : so that <sup>m S. John 4 29.</sup> if in our humane Nature ( whilst on Earth ) his knowledge of things, was so diffusive, and comprehensive, to what pitch of perfection must it now display it self in being now advanced to Heaven, as to know what state and condition we are in whilst on Earth ; And this the rather in that

he cannot but be deeply sensible of what our Nature is subject to *viz.* Its Infirmitys : He being whilst x to the divinity pilgrimized in our Flesh here on earth, *that man of sorrow acquainted with grief* a Familiar, and companion thereof, as the prophet & describes him. He cannot but most really remember, that we are but dust, easily dispers'd; frail, fading beings, such as continually stand in need of support, or supply from his Divine nature : And therefore he only is most eminently qualifi'd in point of knowledge as to what is transacted, or done here below, even in his humane capacity to be our Mediatour of Intercession. But if we consider the Divine Nature as united to the humane (without confusion of property's, each retaining its peculiar ones) what can be hid from his knowledge, to whom all things are naked, and bare; as the bowells of beasts were to him that ript them up, as St. Paul. declares Heb. 4, 14. *That there is no creature but is manifest in his sight. That in him are hid all the Treasures of wisdom, and knowledge, Col. 2, 3.* so that the inward workings of our souls are known to him, as with whom we have to do, as we have with Christ, who is the sole Negotiator of our weightiest concerns in heaven vvith God the Father the hearers of prayers : By vertue of this mysticall union of the Divine with the Humane Nature, it is that

x Peregrin.  
Divinitas  
as Tertul-  
lian phra-  
ses it.  
x Isaiah  
53. 3.

no Saint, or Angel can be qualified to intercede for us in Heaven, but Christ alone, who most certainly knows the state, and condition of all those that call upon him, pray unto him; And it is by vertue of the same union, *viz.* (of his being God and Man) that he becomes most tenderly, affectionated towards his afflicted supplicants; which leads me to the.

2. Second, qualification of a Mediatour of Intercession, *viz.* To be tender hearted, and most sensibly toucht with compassion, and pity; is so necessary, and requisite for a Mediator of Intercession, that without it wretched sinners, miserable supplicants, might cry till their hearts ake ere they could be hear'd; and if heard, or their miseries be reliev'd, their Grievances redressed, or their Petitions granted: An afflicted *Lazarus* may weep out his eyes, break his heart as well as Eyestings before he shall be either pityed, or relieved by any unmercifull, incompassionate *Dives* who deny'd to the poor man, what he gave to the Doggs, the crumbs of his Table: could those Doggs which the Rich man fed for his pleasure, and which (simplicity as it were) lick'd *Lazarus's* sores could they have spoke they would have told us that *Dives* was as much devided of humility, as he was devored to sensuality, and yet the greatest Objects of pity will never move the heart, nor stir up compassion

S. Luke.

in him that wants it : But when to be pitifull heart-  
 ed, compassionatly affected becomes the grace, as  
 well as vertue of those who abound with it : Such  
 and such only are fittest to prefer our prayers, and  
 Spiritual addresses to which might be the reason  
 why the *Platonists* set up Angels ( being beings of  
 very kind and good Natures ) to be Intercessors  
 betwixt them, and their Gods, being confident  
 that those who could, or would pity them, would  
 not be a wanting ( to their ability ) to mediate,  
 and to interceed with their Gods for them : Indeed  
 the Holy Scripture sets them forth as being mightily  
 concern'd for the good of Mankind : Their *rejoyce-*  
*ing at the conversion of a sinner* † their accompani-  
 ing of soules ( separated from the Body ) as they  
 did *Lazarus' s into Heaven* \* *their gathering toge-*  
*ther the Elect from the four Quarters of the World,*  
*at the last day,* † Their being such officious Mini-  
 stering Spirits to our wellfare declares no less: But  
 yet, tho' the joy in the respect of God, may really  
 be the joy of Angels; and tho it may not only  
 spring from Gods being glorified by the conversion  
 of Sinners here on Earth, but also from their being  
 freed from their Captivity, and slavery of sin; and  
 misery: ye t they being never in want, being always  
 filled with the fullness of Joy, know not what be-  
 longs to its pinchings; they having never been in mi-  
 sery vvhath it is to be sensible of its grievances; they  
 being

† S. Luke  
15. 10.

\* S. Luke  
16. 22.

† S. Mat.  
3. 41. 49.

being never in sorrow what it is to be press'd down  
 with a spirit of Heaviness: so that what they come  
 to know of our Calamity's, and miseries here be-  
 low; is but by speculation (not experience) they  
 measuring their apprehensions of compassion, and  
 pity, by the Infinite satisfaction they find within  
 themselves of being (vvithout interruption) bles-  
 sed, and happy: And therefore cannot be so sensi-  
 bly touched with our Infirmitys, as the blessed Jesus  
 was, who not only knew, but left them, he was not  
 only afflicted, but stricken, he not only wept, but  
 was vvounded; He vvvas not only bruised but brok-  
 en for our Transgressions: It vvvas he only that vvvas  
*that man of sorrow*, Familiar and companion of grief. *Isaiah*  
 vvvhom the Prophet \* describes: And tho' he is *63-3-4-5.v*  
 novv freed from the sufferings; yet he cannot but  
 retain the deep resentments of them: The prints of  
 the nails; Scars that yet stick to his *Glorious Bo-*  
*dy*, † not as blemishes but the beauty of his sufferings *† See the*  
 perpetually renev (as it vvvere) to him, the remem- *Learned*  
 brance of vvhat vvvas grievous to him vvwhilst on *Dr. Pearson*  
*on the*  
*Croce.*  
 Earth: And therefore as he that hath endured the  
 brunt of Battels, and hath been Wounded therein,  
 knowvs better vvhat belongs to the hoteness of the  
 one, and smartings of the other, than he vvwho only  
 reads vvhat's dreadfull in both; or as a Mother  
 ki ovvs better hovv to be compassionate tovwards  
 those that labour under the pangs and pains of  
 Chil-

Child-birth, than she vvho vvvas never acquainted vvith them: So Christ by his sufferings is better qualified then any creatures (rationall or Angelical) to have pity off, and to plead for those that are subject to them, to have compassion on the Ignorant, and of those that are not of their vvay: For that he himselfe also was *incompassed about with our Infirmitie* as our Apostle reasons: Heb. 5. 2. Nay, It is necessary he should be like unto us in all things, (sin only excepted) in order to his being a Mercifull, and Faithfull High Priest. Heb. 2, 17, 18. in things pertaining to God, and to make Reconciliation for the sins of his people: since as the Apostle declares Heb. 2. 18. in that he hath suffered himself being tempted, he is able to succour those that are tempted. Thus Christ by being most sensibly touched vvith our Infirmitie becomes the only qualified person in Heaven to interceed for us: vvvhich also Ingratiates him into the highest Favour vvith God the father, vvho is offended, and to be supplicated, and intreated on the account of sin: this brings me to the.

3. Qualification of a Mediatour of intercession, viz. He must be in the greatest favour vvith God the Father, othervvise the knowving of our vvants the pitying of us for them and readines to relieve, and ease us from them, would avail little, could not raise our expectation to the hight, if we vvvere



not certain that our Advocate is not only a Favorite (there being many there) but a Darling in Heaven; one whose requests can meet with no deniall. Now its *Christ* only that is such an *Intercessor*, It is he that is only *Heavens* delight: God himself declares him to be his *only Son*, in whom alone he is well pleased: *St. Mat. 3. 17.* Christ himself attests the truth thereof, *Whatsoever ye ask the Father in my name, I will do it*, I will obtain it for you, *St. John 15. 26.* And his performing (of what he promised to his Disciples) viz. *The sending down of the Holy Ghost*, ( which he did at Pentecost, *Whitsontide* ) in the likeness of *Fiery cloven tongues*, *Acts, 2. 2, 3, 4,* doth undenyably evince it: And how could, or can it be otherwise, since he alone is God the Fathers Son by an eternal necessary generation; and that it is his main business as well as end of his Ascension ever to make *Intercession*, *Heb. 7. 25.* ever to appear in the presence of God for us. *Heb. 9. 24.* Being constituted and appointed thereto: which gives him the prebeminence above all Angels. *Heb. 1. 5.* For which he hath ( most deservedly ) a more excellent Name than theirs: Theirs <sup>ἀγγελοῦ</sup> † signifying but <sup>ἀγγελος</sup> a Messenger, his a Saviour, *St. Mat 1. 21.* Who by <sup>ἀντιπαρθενοῦ</sup> his suffering on the Cross gave full satisfaction to the Justice of God, who now by his Intercession in Heaven, saves his people, his Addressers from their sins, which is the reason why *St. Paul* declares \* that \* *Phil 2*

Phil. 2. 10. *at the Name of Jesus every knee shall bow, not only pay a reverential respect to it, at the mentioning of it, as it imports a Mediator of redemption, but that we should pray unto him (implied by bowing of the knee) as our only Mediatur of Intercession: Now if the Death of the Saints in a literal sense \* be precious in Gods sight: How valuable must that of his dear Son be? How enduring must that satisfaction be, which he paid on the Cross? How rejoyceing was his Ascension in triumph (set forth by the Anthems, Hymns and Songs of the Holy Angels) in Glory? How ravishing then must his appearance be to God the Father, when he the Angel of his presence † appears before him as our Redeemer, and Intercessour? Can either Saint or Angel then become rivals with Christ in his Fathers Affections? Equal sharers therein? With what face then can they be set up to confront our Saviour in his Mediatory Office of Intercession? For if they were capable of being but Solicitors, not Advocates for us: All their supplicants addresses would be preferred, put up to God the bearer of Prayers in Christs, not in their own Name. But what can entitle either Saints or Angels to such an height, and to such an honourable imploy? Not the sufferings of the one, for they could not satifie the Justice of God: nor the perfections of the other, for they could not satisfy, but Christ both suffered and satisfied.*

\* See the  
Learned  
Ham.  
in p. 106.  
15.

† Isaiah,  
63. 9.

Add,

Add, we the favours bestowed on Saints and Angels flow from Gods free bounty and liberality, they were Gods free gifts, for by his Grace it is that the Saints are advanced to glory and by his grace the Angels were confirmed in it: But what was a gift to them is Christs purchase, he paid most dearly for it, even the shedding of his most precious blood for being advanc'd into the Office of Intercessour for us, now in Heaven: And therefore hath merited to sit in the highest place therein even at his Fathers right hand to plead our cause, and to Interceed for us, which he can challenge of his Father, as alone his own peculiar, this leads me to the

4. And last qualification of a Mediatour of Intercession, *viz.* He must have of his own whereof to plead in behalf of those who call upon him, Pray unto him: Otherwise how could supplicants confidently pray unto him, and what assurance could be given them of a gracious return to their Prayers. Now Christ hath to plead of his own.

1. First, the unspeakableness of his *Sufferings*.

2. Secondly, the Greatness of the *Satisfaction*.

3. The sole sufficiency thereof to the *Justice* of GOD.

First, as to his *Sufferings*, whether we consider the sharpness of the pains, which afflicted each Sense, and each part of his Body: How afflicting

was his Foresight of *Jerusalem's* being ras'd to the ground, and of its Inhabitants fatall, and inevitable ruin, ( even whilst they lived in the hight of Rioting, nevertheless of their approaching ) Miseries, this ministred such matter of grief to the blessed Jesus, that he was so afflictingly touched, as the Evangelist declares, that when *he came nigh the City he wept over it.* *St. Luke, 19. 41.* How was his tender sense of hearing grated, and his precious soul vexed, with their horrid Blasphemies, *He casts out Devils, through the power of Devils?* *St. Mat. 12. 24.* and with their bitter scoffs, and tart sarcasms, *If thou be the Son of God, come down from the Cross, and save thy self?* *St. Mat. 27. 41. 42, 43.* How was his sense of Tasting imbittered when *Gall and Vinegar* ( expressive of the sharpness, and bitterness of his persecutors, *Gall* and *Choler*, as well as it was of the hatefullness, and disgustfullness of what he tasted ) were mixt and given him for his dying portion? *St. John, 9. 29.* Nay, how was each part of his tender Body, as well as senses most exquisitely tortured, by the violent concussion, shaking of his Cross (\* his expiring thereon, observed by *St. Mark, 15. 43.* declares the violent sharpness of his tortures on the Cross after he was Nailed to it ) by its furious fall into the pit digged on purpose: But the pains of his Body fell infinitely short of the pains which he suffered in his soul. *The spirit of a*  
man

\* As the  
Religious  
and learn-  
ed, B. P.  
Taylor,  
observes, on  
Christs  
Crucifixion.

man may sustain his Infirmities, but a wounded spirit who can bear? Pro. 18. 14. For the sharpest pains of the Body reach but the Organ of sense, whereas the inward disquietness of the soul seise on the very seat thereof, † now if we consider the acuteness of those Agonies, which our Saviour suffered † *Of sense* in his Spirit: How violent must his inward passion have been when it sob'd it self, forth in Groanes, and thrusts forth no less than drops of Blood, when he was in his Agony in the Garden: How disquieting were his apprehensions of Death (|| which shewed he assumed our Nature with its Infirmities) when he desired, nay prayed, and that earnestly for the removall of that *Bitter Cup* which he was to drink, Mat. 26. 39. What pleasant thoughts could then lodge in the Divine soul, when the pangs of Hell caught hold of it? Not that it could, as the fiends Devils, and in all Impenitents do, sink under an absolute despondency, or despair; or of its being for ever as they are deprived of the beatifical vision, of bliss, and Glory; but in the person of the Psalmist. Psal. 116. 3. v. Is set forth the bitterness, and greatness of our Saviours Sufferings; Nay, his Fathers spiritual desertion of, or withdrawing from him, when on the Cross, which his own dying words thereon, *My God, my God why hast thou forsaken me,* and *my soul is exceeding sorrowfull*, unto death, declares Mat. 26. 38.

|| His own words  
My soul is  
exceeding  
sorrowfull  
even unto  
Death  
declares  
no less  
St. Mat.  
26. 38.

What

What horrors and Terrors? what consternations, and amazements must have then seized on him in his humane capacity, when voluntarily he became mans surety, and Saviour \* And therefore the Prophet, Lament. 3. 12. Sets forth the grievousness of his sufferings, by the unparalleledness of them,

\* Sacrifices  
and burnt  
offerings  
thou wouldst  
not  
have, then

said I, Lo  
I come to  
do thy will  
O God.  
Heb. 13.  
7.

2. The greatness of the Satisfaction which Christ gave, *was any sorrow ever like unto my sorrow* (alluding to Christs.) So that we may humbly conceive our Saviour expostulating, or reasoning with his Saints, your sorrows were but uneasy troubles compared with the depressing nature of mine: Those which fill'd my heart, would have burst yours; the sadness which seized my spirit would have sunk yours into a despondency, and the heaviness which pressed down my soul under the whole burthen of my Fathers wrath for the Sins of the World, would have been unsupportable to the whole Creation of beings; I therefore who am mighty to save, *Isaiah, 63. 3. trod the wine press of my Fathers wrath alone*, when there was none on Earth, nor of Yee my Saints and Angels in Heaven to help me; were not my *died Garments Isa. 63. 1, 2. and red apparell*, expressive of the bloodiness of my conflicts, and my bearing up under them, of my absolute conquest of them were yee, or any of you able to drink as deeply of that Cup of afflictions, (it being filled to the brim with bitterness it self,) which I drunk up for the Health and Salvation of all Nations? Did not each scene (or circumstance of my Life) whilst I was on the Stage of the Earth, present me as a most miserable and afflicted person; as one *despised of men and forsaken of God, Isa. 53. 3. For tho' I am the Bread of Life*, was I not pincht for *Hunger*? Tho' I am the *Fountain of Living waters*, was I not parched with *Thirst*? Tho' possessor of all things, yet was not I he *who had no whereon to lay my head*? No *Roof* for my coverture, tho' I am now your joy, and joy of Angels, was not salt *Tears* and bitter weeping my food and sustenance? and the in-ward



ward Agonies of grief and sorrow, the sad repasts and refreshments of my soul? and Can then ye my (Saints please) your sufferings, to qualify you to be Intercessors with me to my Father? Were not yours infinitely short of mine? Were not ye supported under them by my Grace they were inflicted on you (whilest you were on earth) either for the chastisement of you for your own sins, or for the exercise of some particular virtues or graces; as of Faith, Patience, Perseverance in Obedience to your God in what he required from you? But were not mine proportionate both for your sins, and the sins of the whole World? Did not I bear up under them by my own strength? Did not I alone sustain the heaviest of all, *viz.* My Fathers leaving me to my self, was my patience wearied, my perseverance broken, or Interrupted? Or my Trust, or confidence in Him (*tho' he did kill me*) was it stagger'd, *Not my will, || but thy* S. Mat. *will O my God,* was you know, an entire Resignation of my self under the heaviest and sharpest sufferings: Can yours then, which bear no proportion to mine entitle you to the Office of Intercessours? Set you up as co-meditatours with me? And therefore as it would argue weakness in the Inhabitants of the Earth to pray to you; so it would be presumption in you to Interceed for them; to usurp my Office without my command, or Order. My promise was to my Disciples (when I was on earth) which is yet in force with their Followers, *viz.* *That whatsoever they shall ask in my Name, I would (not that ye should) do it, for them.* St. John, 14. 13. 16. *I will pray the Father, and he shall send you another Comforter, &c.*

But if you should pretend that it's in my Name, that you prefer their Addresses to my Father; how affronting is it to do so in my presence, before my Face, even whilest I am sitting here on my Fathers right Hand for that very end and purpose, to deliver them my self, with mine own hands *Where ever did I require th. s. things?* or the doing of them at yours? But it is most Gracious Lord! Not for derogat

† *Preceatur autem jam Christus non cum supplicibus lacrimis in hac quid sed cum auctoritate, quam sibi mortis obedientia acquisivit, & virtute meriti, Vide pot. Synt. & Gen. Her. ing. Evang.*

ing from your Honour, and Office, that we appear but as Solicitors in behalf of miserable Sinners (on Earth) who out of the deepest sense of Humility, and of an entire abhorrency of their sinfulness, dare not immediatly approach to the footstool of thy Majesties Throne : And therefore address themselves to us, (whom by thy Grace thou hast advanced to be thy peculiar Favourites in Glory, so that we preferring their prayers in thy Name to God the Father *the Hearer of Prayers*) may the more speedily obtain a graces return, and a speedy supply of Aid, and assistance to them.

*Abraham, Moses*, and the prophets when on Earth, were Intercessours for thy people, and their Interceding did often divert the heaviest Judgments (which they had deserv'd) from being poured forth, and executed on them. Is their Charity lessen'd, and the signaling of thy favour to them less Remarkable when they are in heaven, where Charity is in its largest spread, in its most diffusive extent ; and thy Favours in their brightest display. Can then their appearing, Interceding for the Inhabitants below be either an Abatement of that, or a blemish to this ? And therefore voluntarily to become assistants to those, for whom thy precious blood was shed, to preserve, and save alive ; may not (with all submission to thy Divine Majesty, we humbly conceive) become a hint to that boundless Favour thou design'd them ; or a presumption on which (blessed Lord) thou hast conferr'd, bestow'd on us thy Saints, and Servants. On these reasons thy Servants on Earth pray unto us ; and for these reasons we thy Saints above might take upon us to Interceed with God the Father for them.

But in answer to these your pretences, hear ye my Saints *Abraham, Isaac, Moses*, and the prophets were by appointment to be Intercessors for the people ; and even (which is to be observed) the people did not pray to them, nor to any of their Order and degree blifs before them.

them. And their Office of Interceeding expired when they breathed their last. It was, and is only my prerogative to offer up to my Heavenly Father the prayers of my people, of all those that call upon me; *For this end stand I here. || at my Fathers right hand ever to appear in their behalf; ever to make Intercession for them.* As for their love, and Charity it is not lessened, but enlarg'd (here in heaven) to its outmost capacity. For whilst they were on earth, Few, a peculiar people were but sensible of it, and profited by it. But now (here above) it extends it self in Generall to all mankind: yet even here it would lay aside its Nature, if it should assume to it self my peculiar, to Interceed for the people below, tho' in my Name. For it would prove not only unkind but Injurious to me by Invading my Office, and it would mightily blemish the brightness of my Grace, and Favours bestowed on them, which were to keep you, and them under so Gratefull, and thankfull acknowledgment of them; as not to Rivall with me in my Mediatory Office of Intercession, and in my Fathers affections in presumption of them. And as to your plausible pretence made in behalf of Supplicants (as the Let, and hinderance why they do not Immediately address themselves to me) in the deep sense of their humility, nay of an abhorrency of themselves. It is but a meer pretence. For is not *humility* that Divine vertue which I taught whilst on Earth. \* *Learn of me, for I am meeke and lowly;* was it not that which I daily taught by my daily practice? Is it not That with which I am now (here in Heaven) most delighted in, most affected? *To this man will I look with pity; and Compassion, that is of an humble spirit.* It is humility, to have such Low, and Mean thoughts of the Nature, which I have exalted above that of Angells; by debasing it || to theirs in praying to them? It is humility to Lessen Its exalted excellency, viz. condescension? Could I stoop so low as to take That Nature, to converse with sinners in it: And now in its exaltation

tion, Am I grown so high, as to keep sinners at such a distance from me; as not to permit, or suffer their Immediate addresses to me invested with it? If I once have advanc'd the Nature, certainly it was never my design to discourage those from praying to me; who do wear it? Do not even ye my Saints, and Angels Adore, and worship me in it, Immediately address your selves to me, when I have advanc'd it. And must not they do the like, who are only better'd by it: I being their Redeemer, not yours? \* *For he took not upon him the nature of Angels, but the seed of Abraham.* Is it your duty to worship me and must it not then be Theirs to do the like? *Those that honour me,* (and such do all those that pray unto me) *I will honour.* As for Supplicants abhorrency of themselves, the viler they are in their own eyes, the more valuable they are in mine. *To this man will I look, || that is of a contrite spirit.* The humble *Publican's* prayer was as piercing and prevalent, as his self debasing person was precious in my sight. The more despicable sense which my Supplicants have of their own unworthiness, the fitter objects they become of my Divine Compassion, and pity, The tenderness of my heart, *the yearnings* of my Bowells, is only towards such, These were those whilst I was on Earth so solemnly, and affectionately invited, which should be the mightiest motives, and encouragements to do the same, when I am now in Glory viz. To come, and only address themselves to me, For I would refresh the weary, ease those that were heavy Loaden with their Iniquities: their prayers I would prefer to my Father, Their petitions should be granted, their pardon should be procured, their necessity's supplied, their Love inflam'd, Their Faith strengthen'd, till at death I instate them into Eternall Life, and into possession of an Everlasting Blessedness, and of a never fading glory. But those that keep at a distance from me, that pray not to me, shall not be heard, or Interceded for by me to my Heavenly

\* Heb. 2.  
16.

[ Isaiah,  
66. 2.  
Mat. 11.  
ult.

ly Father, who resisteth the proud, but giveth grace to the humble : And what can ye pretend my Holy Angels, ( if ye could be so vain ) for the qualifying of your being Intercessors for the people ; If I have constituted *Gabriel* and *Michael* of your highest Order, to preside over countries ? to execute my will and pleasure therein ; yet I never made them Masters of my people's requests.

Do ye plead that your understandings are large, and comprehensive, yet they are not superlatively such, *Largest* being but *Finite*, so that they cannot reach to the knowledge of the variety and diversity of the wants of thousands of my particular Supplicants ; and if ye could know them, its but either by my Revelation of them ; or the advantage you have of daily beholding the displays thereof in my Divinity or Deity, would you then be so presumptive as to arrogate to your selves ( the honour due to me the Original ) *Viz.* the preferring of Sinners prayers to my Heavenly Father ? Do you plead the Integrity, and uprightness of your wills ; and by my Grace it is that they are confirmed in them : Will you have a will of your own, by prevaricating from the Eternal Rectitude of mine, by assuming to your self my prerogative, *Viz.* the preferring of *Prayers* to my Father ? Change and Mutability and Repugnancy are not consistent with your being confirm'd in Glory, which certainly was not designed for that end to set you up competitors in my Mediator Office of Intercession, to eclipse and obscure the splendor and brightness of me the Lord thereof ? Or do you Insist on the excellency of your Nature as Spiritual, this cannot qualify you, for it could not suffer to satisfy the Justice of God my Heavenly Father : So that it being defective Incapacitates you for that Office : And if it had been compleat, and perfect, what necessity of it : *Since mine alone is sufficient* : It was I my self who alone did suffer the sharpest severities of my Fathers Justice, and that have given the fullest, and greatest satisfaction to it. And therefore ( O holy

\* Heb. 7.  
25.

Father ) since it is I that am able to save to the utmost all those that come unto thee by me : It is, that thou accepts of no Addressees, or Prayers; but such as comes through my hands, such as I prefer to thee; that it is in me, and with my Mediation alone, and that only, that thou art well pleased. And to signalize the same, thou hast given unto me all \* power that is in Heaven, and Earth : By which I become the only Infalible head of the Church, which brings me to thee,

3. Third, and last Article of St. Pauls, and the primitive Christians Faith and Beliefe, exprest by our Apostle in these words : *Having an High-priest over the house, viz. ( Church ) of God.* v. 21. Whose Office it was to teach, and Instruct, as well as to offer up the prayers of his people but the swiftness of the remaining minutes of the Glass, prevents my trespassing further on your patience ; And therefore I proceed to shew the reasons of the Appropriation, *Our Faith.*

1. In opposition, or contradistinction of that profess'd by the Jewes ( to whom the Apostatizing Christians of St. Panks time ) had betaken themselves, for fear of persecution, *Viz.* Justification by the works of the Law, or such as goe under the name of being Meritorious. 1. Tim. 2. 5.

Col 2. 18.

2. *Ours* in contradiction to their embracing a Religion that did countenance the praying to *Saints* and *Angels*, the Apostle and his hearers owns but one Mediator of Intercession, *Jesus Christ the Righteous.*

3. *Ours*, as distinct from those who profess the Tradition of the Elders, or all Tradition to the written word of God. 1. St. Mat. 23. 9.

4. *Ours*, as Inconsistent with *Theirs*, which love to be called *Rabbies*, || and lead their hearers by an Implicit Faith.

St. Luke, 12. 8. 9.

But 3<sup>ly</sup>. I should have shewed you the manner of so doing, *Viz.* The holding fast the profession of our Faith without wavering : Matters of Religion, should be of the greatest weight, and Moment with us : Such as these Articles before insisted on, which neither the fears, or favours of men should



should stagger us in; for to deny these, is to disown Christ before men, and so highly to disgust God himself, that as declar'd v. 38. of this Chap. Heb. 10. *That if any man draw back, my soul shall have no pleasure in him.*

But *Lastly*, with which our Apostle enforceth our exhortation to hold fast the profession of these Articles of his and our Faith, viz. that Christ is the only Mediator of Redemption, of Intercession; and of being the universall and Infallible head of his Church, because he is Faithfull that hath promised to carry along with them what is obligatory and binding both to him that makes them viz. performance and to those to whom they are made, to make thankfull Returnes for them, especially when the performance thereof either in matters of greatest moment, as the salvation of Soules, become beneficiall, and profitable to it them, otherwise it would not only prove prejudiciall, but pernicious to the best that depended on them. Now Christ being not only able to save to the utmost all those that come unto him, that depend on his promises, but being most faithfull in performing of them, never flinching from his word (which expresseth the Integrity of honour of those that do so) being ever as good as the same: On this our Apostle encourageth his fellow Christians to bear up courageously with an unwearied patience, with an undaunted constancy under their persecutions: In that he was faithfull either to prevent, Faithfull, either to support (if he did not remove them) under persecutions for the profession of their Faith; or else Gloriously to reward them, for their magnanimous persevering under them, according to his promise, to the Church of Smyrna: *Be thou faithfull until death, and I will give thee a Crown of Life, Rev. 2. 10.* Nay, our Apostle doth assure these Hebrew Christians who were now under persecutions of that which was speedily effected, viz. their Freedom, and deliverance from them implied in these words, viz. *He that shall come, in a little time, will come, and will not tarry, v. 27.* No more did Christ (who

( who was the *He*, that was to come, and did speedily come ) or execute the fierceness of his wrath, and heaviest of his judgments on the persecuting *Jews* when the *Romans* Ras'd their City, and *Plague, Pestilence and Famine*, did miserably destroy the Bodies, of these *Christi*an persecutors. But what remains will be to enforce our Apostles exhortation on our selves, viz. *to hold fast the publick profession of St. Paul's Faith*, which is our *Faith without wavering*. Tho' we are not only free from persecutions for the publick profession of our Faith; but also we have not the least cause in our prospect to fear that any shall be rais'd against us on the account thereof ( for which *G O D* be praised ) not only the Laws of our Nations, but also that which doth most eminently ratifie, and confirm them, the often repeated *Declaration of our most gracious Sovereign*, to protect, and securely defend us in the publick and open profession of the same, *Viz.* of our *Faith*: Yet we ought, as all sincere couragious Christians, even in the worst of times have done, Zealously to contend, and undauntedly to own that *Faith which was delivered to the Saints*, such as the owning only of Jesus Christ for our Mediator of Redemption, intercession, and the only infallible *Universall head* of his *Church* he being the *High-priest* thereof as is declar'd v. 21. of this *Chapter*, these great Articles of the *Christian Faith*, and belief have been generally held, and professed by all persons in all places, in all Times; and in all Ages, where the Holy Scriptures have been ( whilest they ever ought to be ) in such request as to be received, as the repositories of Divine and Heavenly truths, which we are indispensibly oblig'd to do, in that this is to confess Christ before men, that so he may not be asham'd to appear for us, whilest we are on Earth, and to confess, and own us *before the Angels* || of *God in Heaven*. And therefore whom have we in Heaven \* to adore, and worship, to pray unto, to call upon, to prefer our Spiritual addresses to God the *bearer of prayer* but to thee, *Blessed Jesus!*

† S. Luke  
12. 8.

\* Psal. 73.  
25.

*Jesus!* And there is none on Earth, that can furnish us with aid, or assistance besides *Thee*: Its thee, whom like *St. Stephen, Acts, 7. 28.* we behold standing at thy Fathers right hand to interceed for us thy humble supplicants: Its thee, *O Lamb of God!* that *taketh away the sins of the World,* hath redeemed us to God by thy Blood, *Rev. 9.* and pleads for sinners, It is *thee O Christ,* whom with *the 24 || Elders* before thy Throne we Magnifie, we Glorifie, by offering up unto thee alone the \* *Incense of our prayers, as a sweet smelling sacrifice:* For tho' thy Saints *Abraham and Isaac* be ignorant of us, yet thou art our Redeemer and Intercessor; tho' thy holy Angels minister about us for our wellfare, yet we are thy servants, and supplicants, not theirs, we cannot but pass them by in our Devotion, since we are only taken up, with what them selves admire, and adore, *Viz.* the fullness of thee thy selfe the Lord of Glory, and fitness of thee to interceed for us, as well as to prefer Addressees for them to God the Father. And this O blessed Jesus, It is but our bounden Duty as well as interest thus to call upon thee: Thy invitation || *Come unto me,* is yet in force, I having by my self alone subdued the principalities of darkness, and lead in triumph the prince of the power thereof, *when I ascended upon high, and led captivity captive Psal. 68. 18. Eph. 4. 8. and therefore* (O Holy Father. &c. And that we may the bolder accept this intercession we have thy promise which can never faile us, *Viz.* That what we ask in thy Name believing shall be granted to us. So that as the withdrawing our selves from the Communion of a Church, wherein thy peculiar Honour is in preferring of prayers to God the Father: wherein these most Christian Doctrines are taught, believed and protest, is most shamefull, being virtually to be guilty of what *St. Peter,* was actually, *Viz.* the denying of *Jesus* to be our Saviour, and Intercessor, and of disowning (when for fear of Death we do so) of our selves to be his Followers, so it is most dangerous, and deadly.

|| Rev. 5.8.

† Heb. 1. ult.

S. Mat. ix. 28

g. In

1. In that it would argue our questioning Christ's ability to perform what he hath promised, as they did who spozatized in this Apostles days.

2. It is to be guilty of no less than trampling Christ's blood under foot, than accounting of it, not only a common but like that of malefactors an unholy thing as is declared, v. 29.

3. 'Tis a sinning wilfully for which there remains no Sacrifice, as *Maimonides* observes, *that there remained sacrifice to be offered up for heathens, but none for Apostates*, Viz. Dr. Hammond Annotations

4th. It is a Sin that borders the nearest on that which will never be forgiven, viz. the Sin against the Holy Ghost, the falling of from the publick profession of these most excellent Articles, of the Christian and of our Faith: the Apostle calls it *irrevocable* *It is against the witness, a contumacious despising of the holy Spirit and of its graces* v. 29. and therefore every such shall be for ever rejected by it: implied in that God declares *If any draw back, &c. His soul shall have no pleasure in him*, v. 38. Grant therefore O Heavenly Father! To every one of us thy grace, that we may constantly eschew those things, which are contrary to true Religion, and our Faith, and that we may always steadfastly do what is agreeable to the same; and that with an unshaken Belief, we may *hold fast the profession of our Faith without wavering*: To the Glory of thee, O God the Father, and Holy Spirit, Through Jesus Christ: (Three ever blessed Persons in Unity) now and for ever, World with out end, Amen.



FINIS.

Handwritten signature: *W. J. ...*  
 Printed text: **WILKINSON**

# Imprimatur.

*Carolus Palmer.*

*R<sup>mo</sup> in Christo Pa. ac D<sup>no</sup> D<sup>no</sup>.*

*Thomæ Archiepisc. Ebor.*

*à Sacris.*